

they had moved to, were taken by the police. Some, at an earlier date, had already paid the supreme price for their faith, but nobly stood the test.

This sad news, after many months, gradually filtered through to us at Tihwa, and we knew it must come sooner or later to our own Christians. They knew it too, but how true the small faithful group remained! The final closing of our church, in the same manner as it was closed in the west, came in the summer of 1939, and it was made clear in many ways that we must go as the Swedish Mission had gone. Mr. Hunter felt he must stick it out no matter what came, hoping that some miracle would bring about a change, and so we sorrowfully left him behind when we started, September ninth, 1939, on our long five months' journey to Shanghai. The few dear faithful women I did not see again to say good-bye. Remember them and the Russian Baptists who have suffered much for their faith.

Then there are those Christians, who on coming into the province from other parts of China and finding conditions as they were, burned their Bibles and hymnbooks and never told that they were Christians. Pray for a new vision to be given them of "God with us", that they may have the courage to honor Him even if it mean death. And the literature which has gone out from our dispensary to all parts of the Province is another cause for prayer. It is in several different languages and could be mightily used of God.

We have recently heard that five Catholic priests who were imprisoned in Tihwa shortly before we left, have been released, but they bring the word that Mr. Hunter is now in prison.¹

God did not leave Sinkiang when the missionaries left. He is still there in the hearts of many, and His Word is there in many homes. He reigns supreme, too, over the forces of evil, and His will shall be done as we cooperate with Him in the work of intercession.

From a Circular News Letter.

HELEN M. HAYWARD.
(Mrs. H. D.)

A Moslem Theological School in a Punjab Village

The village of Raipur Araian lies in the southern part of Jullundur District in the Punjab, some ten miles from the nearest railway station. Indistinguishable outwardly from the neighboring village houses are the flat-roofed baked mud houses of the Muhammadan Theological School there. Everything is on the simplest village lines. There are four or five mud houses with little courtyards for the teachers, some of whom are married; a couple of long low mud rooms which serve as dormitories and dining hall; and a mud mosque, in appearance little distinct from the other buildings except for diminutive minarets, also of baked clay, and the *mihrab*. The school library consists of three or four cupboards of books housed in a small mud room. An open well in one corner of the courtyard, and some ten acres of cultivated land complete the material equipment of the school.

Here some 125 boys were seated in long rows under an open

¹ Word has since come that Mr. Hunter also has been released.—Ed.

verandah intoning their lessons from the Koran. It all seemed confusion to us at first; but soon we saw that groups were studying under the more or less watchful eyes of four instructors. We were told that there were five paid instructors on the staff of the school, which is run by the Hanafi sect of Sunni Moslems. There are about 70 boys in the dormitory there, and others come daily from neighboring villages, so the total number of embryo *maulvis* was about 125. The ordinary course of study lasts, it seems, from seven to ten years, and consists mainly in memorizing the entire Koran (over 500 pages of Arabic), the study of the *Hadith* or Traditions, and some Moslem philosophy and logic. On finishing the course, the boys are examined by members of the staffs of similar schools in Jullundur City and given certificates if they pass. They then can be called as *maulvis* by Muhammedan congregations; or those who qualify for more advanced training may go to the theological colleges at Saharanpur, Deoband, Delhi, or other centers. The boys were of all ages, and came from widely spread parts of northern India. There was, we were told, no restriction as to age or previous education.

How is the institution supported? we wanted to know, thinking of the difficulties of maintaining some of our own institutions. Offerings are made by pious Moslems of the villages and towns of the District, and Rev. Fazal ud Din, my companion, assured me that a yearly contribution was sent by the Nizam of Hyderabad. Twice daily the boys go two by two to neighboring villages from a half to two miles away to receive donations of *chappatis* (the pancake whole wheat bread which is the staple diet of the Punjabi villager). These they take back to the school and eat them with *dal* (a lentil-like grain), or vegetable or other curry. The buildings likewise are kept in repair by donations of material, the labor often being furnished by the boys themselves.

Here, then, is an indigenous theological school run on very simple lines, and far away from the distractions of the city. As it has been going for over thirty years, it is evidently meeting the need for spiritual leaders in the Moslem community.

A. P. Mission,
Jullundur City, Punjab.

C. H. LOEHLIN.

Inland Oman

Dr. W. Wells Thoms of the Arabian Mission writes with enthusiasm in *Neglected Arabia* of a visit to the interior of the province of Oman:

"I have been over the Jebel Akhdar (the "Green Mountains" of Arabia) and into Oman beyond. For years I have dreamed about the mountains, hoping to see them some day. Just the name held enchantment and beckoned one to search them out. On the 26th of November came my chance. Into the midst of my busy Monday clinic intruded a white-turbaned soldier of the Imam of Oman bearing a letter from Sheikh Sulaiman bin Himyar of the mountain region urging me to come with all haste to treat one of his subjects

who had been gored by a bull. He said that the one bearing the letter would take care of our transportation details. The messenger said that if we went by car to Rostak it would take only two or three days to get to the Sheikh's headquarters in Tanoof and that the sick man was in another village near by. I figured we could go, treat the injured man and get back within a week. By using the utmost pressure on accelerator, donkey boys, sheikhs, etc., we managed to get there, treat our patient satisfactorily as well as a few hundred other assorted cases and get back in two weeks. Mr. Dykstra, and two of my hospital helpers, Qumbar and Meerook went with me. Better traveling companions would be hard to find and in spite of the strenuous pace at which we went we thoroughly enjoyed every day of our journey.

"I have read Wellsted's account of his trip to the same area over a hundred years ago and find that part of our route lay along the one he took and described and part of it was through territory that no European has ever traveled. We visited one very pretty and orderly mountain village where we were told we were the first foreigners ever to visit them. This place was called Sait. About a hundred stone houses, clustering around a pinnacled fort on a hill stood in the midst of terraced date gardens and green fields of young wheat and verdant lucerne. Towering above the town on all sides were the perpendicular cliffs of the great mountains. The only entrance to this village was a narrow cleft through which a small brook cascaded down to irrigate the garden of Hajjar, a neighboring village. I have never seen more abundant or finer maiden-hair ferns anywhere than grew by that stream and on the walls of the ravine and caves of that area. We had many pleasant surprises as we climbed higher and higher up the mountain. The air got cooler and fresher, the vegetation more plentiful and various. By the time we were near the top one could easily imagine we were in the Lebanons. How delighted I was to see stately cedar trees, wild olives and thickets of tall thorny bushes which they say bear a fruit which looks and tastes like huckleberries. On the way back we cut down a small symmetrical cedar to decorate at home in Matrah for Christmas. The smell of their evergreen fragrance makes our Christmas this year seem more like the real thing.

"We had a wonderful view of much of the Batina and Oman from the top. We were about seven thousand feet up and could see the sea about eighty miles to the north of us while from another point not far from here we could make out the green patches on the Oman plain towards the southeast which marked the location of four of Oman's larger cities, Al Hamrah of the 'Abriyeen, Nezawah, Tanoof and Gabrin."

The Judgment of the Islamic Religion with Regard to Innovations in Funerals and Mournings

As a result of a letter addressed to him by the Minister of Social Affairs in which he requested a statement regarding the official position of Islam with respect to the practices and customs of the people at funerals and mournings, visiting of graves, distributing of alms, etc., His Eminence the Rector of the Azhar

appointed Sheikh Mahmoud Shaltout, Inspector of Religious and Arabic Sciences at the Azhar, to the task of preparing a memorandum which would contain the verdict of Islam and the Prophetic Sunna, together with the opinion of the early religious leaders on this subject. The publication of portions of this memorandum by the Ministry of Social Affairs, after approval by the Rector of Al Azhar has revealed to the public the reality of their religion and the proper sense of those censured acts which they practise in ignorance.

Many have become attached to certain funeral customs which, although they are not supported by religious law, are misinterpreted by foreigners who think they form a part of Islam and who are thereby aided in their injurious criticism of our religion.

It is indeed most gratifying to know what the Ministry of Social Affairs is doing for the cleansing of the country from its evil customs and for the suppression of the disgrace attaching to it by reason of the ignorance of the populace and the concurrence of the leaders in what they have invented in the way of innovations and unwholesome customs. In the following can be seen the judgment of the law concerning the best known practices of the people at funerals from the time of the death until the end of the period known as the "days of comforting."

It must be known, first of all, that the purpose of the funeral procession is to be admonished by death and to call to mind its majesty. They are to be judged, then, who in stubborn haughtiness of spirit violate the proprieties and contravene the rights of life. And in this regard there is the following saying of the Prophet: "Visit frequently those who are sick and follow funeral processions for this will remind you of the other life." In such remembrance there is that which will snatch from the soul its infidelity and restore it to its measure of justice in this life. And by way of attaining to this wisdom there is the demand of the law for silence on the part of those in the procession so that the purposes in the exhortation and remembrance may be realized. And it has been fittingly spoken by the prophet that "God loves silence on three occasions; at the reading of the Koran; when the army is advancing; and at funerals".—*Al Ahram* (Cairo).

The Quran on a Ribbon

The entire "Quran," written in letters of gold on a strip of cloth seven and a half yards long and two and a half inches wide, has been brought to Lucknow by a Persian traveller. Believed to be over 800 years old, it is a masterpiece of calligraphy, which could not have been completed in less than six years.—*Reuter*.

Abyssinia

The inhabitants of Abyssinia are not of one single type or even of one religion. Agriculture is primitive, and the country undeveloped. The majority of the people live in the districts above 5,000 feet, for the lower valleys are not only densely forested but

also unhealthy. Products vary according to height, from cotton, rice and sugar cane in the lowlands to coffee, the vine, olives, tobacco, cereals, and the rearing of animals in higher parts.

External trade is of little importance. Exports are farming products, hides and skins, coffee and grain, while imports are principally manufactured goods. The country has possibilities, both agricultural and mineral, but much capital will have to be sunk, mainly on communications, before these possibilities can become realities.

Former Italian Somaliland

What was once Italian Somaliland has a native population of 1,000,000, and covers an area of about 195,300 square miles. The coast has a length of about 1,875 miles, without any noteworthy bays. The two important rivers, Uebi Scebeli and Juba, are perennial.

On the former of these rivers the Società Italiana Imprese della Somalia has a great area of cultivated lands, a sugar refinery, a cotton-cleaning and baling factory, an oil factory, a hospital, schools, churches, and a village where over 2,600 families of natives are housed in a model way. In the agricultural development of Somalia the cultivation of bananas is of considerable importance. Favorable results in the growing of cotton have been obtained, and, more recently, in the cultivation of ground-nuts.

The Muslims of Yugoslavia

There are more than a million and a half Muslims in Yugoslavia. They live mostly in the Province of Bosnia, parts of Herzegovina and in South Serbia. They are Yugoslavs who have adopted the Muslim creed. There are also a considerable number of Albanian Muslims and Turks in South Serbia. How did Islam come to Yugoslavia? When the Turks overran the Balkans in 1429 the Slav families embraced Islam in South Serbia, and the Bosnians who followed a heretical Bogumil faith were converted to the Muslim religion. But they did not become Turks. They remained Slav, retained their language, their tradition, their music and poetry.

Since the liberation in 1918, the Bosnian Muslims have taken an active part in Yugoslavia's cultural and political life. Those of South Serbia are not so advanced as their Bosnian brethren. Some of the finest modern writers in Yugoslavia are the Bosnian Muslims: Safet Beg Basagic, Hamza Humo, Ahmet Muradbegovic, to name a few. There are several sculptors and painters, Mujadzic being a world-famous artist. There are also renowned Muslim doctors, lawyers, scientists, professors, and judges. The Bosnian Muslim women are progressive, working in all State services, particularly as teachers in schools. The prima donna of the Belgrade Opera Company, Bahrija Nuri Hadzic, is a Muslim from Mostar.

The Yugoslav Muslims conduct their own newspapers and magazines and journals of all kinds. *Gajret*, *Bohar*, *Herald of the Islamic Union* are some of the important newspapers. There is a chair of Oriental languages at the Belgrade University held by Prof. Fehim Bajraktarovic and a chair of Sheriat (Islamic law)

held by Dr. Mehmed Bogovic. Practically every Yugoslav Cabinet has had one or more Muslims in it. In the present Cabinet of General Simovitch, Dr. Dzafer Kulenovic, the Muslim leader, is the Minister of Mines and Forests.

In Bosnia, Herzegovina and South Serbia, the Muslims are engaged in all trades and professions. In the small towns they are mostly traders and craftsmen, while in the villages they engage in agriculture, stock-raising, viticulture, tobacco and the culture of silkworms. They specialize in wood and copper work and jewelry. In Sarajevo there is a school of applied art, the first of its kind in the world, founded by Professor Arnold, of London University. There is also a State carpet factory. These are exclusively for the benefit of the Muslims.—S. M. Telkar in *Great Britain and the East*.

Literature in Chinese for Moslems

In missionary work of a general kind, the auxiliary arm of the enterprise which produces and employs Christian literature has always been regarded as the "Cinderella" of the missionary cause. Medical Missions, and Educational Missions have grown to large proportions compared with the employment of literature as a means to propagate the Christian Message. If this be true of missions in general, it is still more true of missions to Moslems. This is strange, for the printed page has been described as "The only ubiquitous missionary." Are doors closed or closing?—the silent messenger can often enter. Must the missionary withdraw, or pass on to some other city? the book can remain and continue to bear witness. Must the staff of missionaries be reduced?—at a trifling expense many books, booklets and leaflets may be purchased and these may be sent through the mails or distributed through friendly channels, and the work of witness continue, and in some cases grow in volume. Yet the experience of those responsible for the production and distribution of Literature for Moslems in Chinese is that the resources available are not used adequately, and stocks moulder on the shelves.

Perhaps it is thought that literature should only be distributed personally and with a nice discrimination as to the right type. Perhaps the missionary is so much absorbed in his round of visits that he fails to use what is provided. Of course there is the difficulty that large numbers of Moslems in China are unable to read Chinese characters, but the bilingual Chinese-Arabic literature does not enjoy a larger circulation.

At this point it may be wise to consider the resources available. Several publishers in China issue material for use of Christian workers among Moslems. The Canadian Mission Press in West China has several titles. The Christian Bookroom, of Shanghai, has others. Since 1935 the Christian Literature Society for China, at the suggestion of the Society for the Friends of Moslems, handed over all their Moslem literature to the Religious Tract Society of Hankow, which then became by far the largest publisher of such literature in Chinese. The Section of its 1937 Catalogue contains

a list of no fewer than seventy-seven kinds in Chinese and five in English. These were arranged by Dr. Samuel M. Zwemer in several groups. Those in group "A" are for General Distribution. This group contains 39 issues of which 11 are books. In group "B" for Enquirers, is found 21 publications, of which 12 are books. In group "C" for Ahungs, are 12 issues, of which 8 are books or book tracts. The list concludes with some 5 books in Chinese for the use of workers amongst Moslems and a further list of 5 books in English.

In the "A" group are translations of several of Miss Lilius Trotter's books and booklets, which have proved very effective in other Moslem lands. The section also includes many posters and handbills suitable for wide use. Group "B" contains such worthy books as "Sweet First Fruits," now available in many languages. The product of India is represented in "The Law of Freedom" by Jens Christiansen, which was used to the conversion of a Moslem writer who was employed in making the translation into Chinese from English. The section for Ahungs contains translations of works by Dr. Rouse, and by W. H. T. Gairdner of Cairo.

Hankow, China.

F. G. ONLEY.

A Lanchow Moslem Co-operative

After repaying \$3,500 on its \$20,000 loan capital, the Moslem fur and skin cooperative in Lanchow, formed in the summer of 1939 under the auspices of the Chinese Industrial Cooperatives, declared a \$7,000 net profit for 1940. In addition, a 30-room factory with living quarters, costing \$5,000, was constructed by the Moslem cooperative society.

This cooperative was organized at the request of a Mohammedan *ahung* (teacher or elder) who suggested that a cooperative should be formed by Moslems who were working as hired hands in various factories. This, of course, was a good proof that the industrial cooperative movement had made much headway with the people in general. As a C.I.C. organizer recently said, "No movement can be said to have made a deep place for itself in Lanchow unless it has also won the support of the local Mohammedans." "The cooperative has helped us considerably in raising our living standard," the Moslem Coop. chairman wrote in his open letter to Mohammedans abroad.

Fifteen cooperative members who were once hired hands in private factories are now earning a uniform wage of \$50 a month in their own society. Together they have paid up \$700 as their shares. The 15 members and two apprentices are all Moslems who are proud to be able to work for their country by producing articles made of fur or skin for the nation's fighting forces. At present these Moslems are working on an order for 50,000 fur-lined coats for the army in the Northwest.

Although most of the members are illiterate, everyone in this Co-op. does his part in attaining good workmanship and efficiency. This fur and skin society has won many a time the Lanchow "Co-op. of the Month" prize.

Recently the Co-op. chairman and *ahung* Ma Ying-piao wrote an open letter to Moslems abroad. In his appeal, written in Arabic, he asked for help from fellow Mohammedans for the support of the industrial cooperative among Moslems.

The Name of the Lord

The Woking Muslim Mission, with the support of many Ahmadiyah publications, has proclaimed that the essential truth in all religions leads to Islam as its final expression. The book "Mohammad in World Scriptures" by Maulana Abdul Haque Vidajarthi gives one line of "proof" for this theory by finding prophecies of Mohammed in "Hindu, Buddhist, Zoroastrian, Hebrew and Christian Scriptures". A declaration of faith signed by Moslem converts (in England at least) proclaims an "equal respect" for "all Prophets." This idea is upheld in an article in the *Islamic Review*, part of which (Safar 1360 A.H. March 1941 A.C. —*sic.*) enlarges upon the statement that "God has no Name."

We claim for Christianity, or rather for Christ, a unique revelation. If He died, rose again, and now sits on the Right Hand of God, we may accept or reject His claims, but we cannot blend them with those of other religions.

Taking this one subject of "The Name of the Lord", how do the "Hebrew and Christian Scriptures" compare with the statements made on behalf of Islam in the article mentioned?

"Ancient sages and seers generally expressed their consciousness of Him merely in vague terms" and Tagore is quoted as saying "It (*i.e.*, the Ultimate Power) should not be given a name lest it calls forth the error of dualism."

The Psalmist's fear is completely contrary to this:—"If we have forgotten the Name of our God or stretched forth our hands to a strange god . . ." (Psalm 44:20). Will the name lead to duplication or will forgetting the Name do so?

What is the Name according to the "Hebrew Scriptures?" In Psalm 83:18 we see the hope "that men may know that Thou whose Name alone is Jehovah art the Most High over all the earth."

When Moses required an answer to the question "What is His Name?" again it was "Jehovah." The correct pronunciation of this great Name has been lost, and the greatest scholars argue about its exact meaning.

Our English Bible following the Hebrew tradition of reverence usually translates the Name as "The Lord." Modern translations use such terms as "The Eternal", "The Everliving" and we have the greatest interpretation given in Exodus III translated as "I am that I am." "I AM hath sent me." This seems to take us back to the Islamic view—the One who IS has no other name. And yet we go back to the Psalms to see that—"In the Name of Our God we will set up our banners" Psalm 20:5 and throughout all time and all space—

"From this time forth and for evermore. From the rising of the sun unto the going down of the same—the Lord's Name is to be praised" Psalm 113:2, 3.

In avoiding the title "Lord" for Christ, Moslems deny His claim to the Name, but the date 1941 A.C. should own Him "Lord and Christ" as well as the complementary expression 1941 A.D.!

Reject Him who will, none can say that He did not claim the Name, and in His own Person reveal its meaning for us.

"Before Abraham was I Am." John 8:58.

"I am Alpha and Omega, the beginning and the ending." Rev. 1:8.

These statements reveal the ineffable, incomprehensible Name of "The Lord."

Woking, London

OLIVE BOTHAM,

An Ill-wind that Blows Good

All those who read German Oriental books and publications will rejoice at the exit of Gothic type. *The London Times* comments as follows:

"Germany has discovered the disadvantage of gothic type in propaganda, and other German newspapers have followed the example of the extreme Nazi *Angriff*, which from May 31 has used Roman type instead of Gothic. Finally, the Leipzig book trade announced that German publishers were expecting in future to print exclusively in roman text. Following this statement explanations appeared.

One reason given was that in German-occupied territories it had been found that the local populations, even when they spoke German, could not read notices, pamphlets, and newspapers founded by the Germans; much less could they write the complicated Gothic script, and this seriously militated against the intended spread of the German language after occupation."

The University of Jerusalem

The Hebrew University of Jerusalem has just entered its sixteenth year. It has expanded in extraordinary measure during the war. The most striking development is the inauguration of the new Faculty of Agriculture, which is concentrating on farm management and giving attention also to mixed farming, now furthered in place of citriculture, and to the combating of insect pests. Both the agricultural and the chemical departments have concerned themselves with the practical war problems caused by the cutting off of the orange export on the one hand, and the expansion of industry on the other.

A method has been discovered of utilising the dried orange as a fodder for all animals, which can be stored indefinitely and is as nutritious as the carob. A research worker has devised a wrapper, impregnated chemically, for oranges which prevents decay during storage and transportation. The Department of Botany has devised methods for protecting local potatoes against the heat, thus enabling farmers to use the Palestine product for planting. It has discovered a Palestine plant whose fibres can be turned into cloth. Preparations are being made for its cultivation in commercial quantities.

The Department of Chemistry has found a way of manufacturing cellulose from other plants. The Medical Research Centre opened in 1939 is proving its value for the health of the troops in Palestine as well as in neighbouring countries. It supplies the Medical Officers with sera, and has arranged short courses in sub-tropical medicine. A bacteriologist of the Turkish Government was sent recently to study the technique of preparing anti-typhus vaccine.

The number of new students entered for this academic year was 267, and Palestinians were the largest element. Others came from Eastern Europe. Ten of the regular students are Arabs. During the winter a series of public lectures was given on Arab cultural life in the Near East.

The Late Canon Goldsmith

In a recent number of the *Madras Diocesan Magazine* the Bishop of Madras wrote:

"On October 3rd, the Rev. Canon Malcolm George Goldsmith was laid to rest after a life wholly devoted to the service of India. Comparatively few of the younger generation were intimately acquainted with him for he had for the last few years been unable to do any active work or to go out preaching in the streets, which was his great delight. He was a man of the deepest and simplest piety and greatly revered by all who had the privilege of his friendship. There was a resumé of his life work in the *Madras Mail* and in this number of the Diocesan Magazine will be found the first selection of extracts from his diary. They are not only revealing of his deep personal piety but as a record of a long life in India, where he spent over sixty in Calcutta, Madras and the Deccan, they form a link with the past which is of great interest. Canon Goldsmith died in his ninety-second year and a very large number of his friends and pupils assembled at the grave to bid him farewell."

By the death of Canon Goldsmith, Madras has lost its oldest missionary and probably its oldest English-born inhabitant. He has left among his papers a series of diaries opening with January first, 1869 (just before he was twenty). The last entry was made on the 28th of September, 1940, four days before his death.

In the programme of his work for the first term of service we find that he spent his afternoons in reading Persian, Arabic and Hindustani. In 1878 he began regular teaching in the Harris School. This school was opened in the year 1855-56 for the special benefit of Hindustani-speaking boys. Only Hindustani and Persian were used in the syllabus. The school was situated in the lower part of Peter's Road. This was the centre of Goldsmith's work as well as his main residence for many years to come. Most of his tours outside of Madras were made in the school holidays which occurred at irregular times to fit in with Muslim holidays. For instance, he made a tour to Bangalore, Mysore in August and September 1879 when he notes that from Bangalore to Mysore is 87 miles and takes 30 hours in bullock transit! A three hours run to a good car.

He went for a few months furlough to England after ten years' service, leaving Madras in April, 1883 and returning in December of